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selection of the most useful books of each class, and precludes them from much discriminating annotation of the lists which they present. But they everywhere refer to completer bibliographies for the use of the more special inquirers, and their selections are made with great judgment and are as abundant as the size of the book will permit.

These remarks apply equally to the second part of the book (Parts II. and III.), which consists of topics and references in colonial history and in that of the United States. The field is divided into 138 sections, each with a topical heading, with its leading sub-divisions stated. Then follows for each a brief bibliography, in four parts: First, detailed references to passages in general historical books; second, references to accounts more special; third, to the sources; fourth, to special bibliographies. All such collections of references, summing up what has been hitherto done in American history, make evident the gaps which, in adherence to traditional lines of work, we have allowed to remain unfilled—our neglect of our economic history, excepting the history of the federal finances, the slightness of our studies into the colonial institutions of the eighteenth century, the lack of serious books or even minor studies upon the history of the states since 1783. The topics are continued to the year 1865. There is an excellent index, of ingenious plan.

*The German Pietists of Provincial Pennsylvania, 1694–1708.* By JULIUS FRIEDRICH SACHSE, Life Member of the Historical Society of Pennsylvania, etc. (Philadelphia: Printed for the Author. 1895. Pp. xviii, 504.)

THIS is a book of high typographical excellence. The fine paper, clear type and profuse illustrations delight the eye. It contains twenty-two full-page plates, and two hundred and eight smaller illustrations, chiefly reproductions of documents and relics which the author has himself photographed.

The contributions made by the Germans to the colonial history of this country has been greatly overlooked. With most commendable zeal and industry, Mr. Sachse is devoting his time to more thorough investigations concerning the early history of the Germans in Pennsylvania, utilizing all material accessible in Philadelphia and its neighborhood, and supplementing it by personal research amidst the rich storehouses of records in Germany.

This volume must not be regarded as a general history of the various German pietistic sects of Pennsylvania. It is limited to the brief career of but one of these, composed of forty men, the adherents of the dismissed Württemberg pastor, Rev. J. J. Zimmerman, who on June 23, 1694, landed at Philadelphia, and established a Rosicrucian monastery along the romantic Wissahickon, in the neighborhood of Germantown. In religion, firm in their professed adherence to the doctrines of the Lutheran Church, but at the same time mystics, chiliasts and theosoph-

ists, and in science alchemists and astrologers, they fled into the wilderness to await the coming of the Lord, and from the observatory of their home peered through the telescope to learn from the motion of the heavenly bodies the first indications of that critical moment. The community soon disintegrated through rivalry between the leaders, the attractions of family life, and the inevitable consequences of interest in questions that were agitating the world nearest them.

The historical importance of the community was, however, far-reaching. Four names connected with it are especially notable. John Kelpius (b. 1673), their leader, a native of Transylvania, and a graduate of the University of Altdorf, spent much of his time in an artificially constructed cave, and died of consumption in 1708, expecting until almost the last moment that he would be transferred bodily to the heavenly kingdom. The publications and MSS. of Kelpius are described in full.

Henry Bernard Köster, whom Mr. Sachse describes as "the most heroic figure in the history of the German Pietists of Pennsylvania," born in Westphalia in 1662, came from a family of scholars, was a university graduate, and had attained reputation as a teacher before entering into the movement. He combined width of attainments with executive ability and aggressive spirit. The differences between him and Kelpius culminated in his withdrawing a portion of the community, and establishing at Plymouth, north of Germantown, "The True Church of Philadelphia." His restless spirit led him to take an active part in the controversy then agitating the Quakers, as an advocate of the Keithians. The absence of any preaching services among the inhabitants of Germantown was supplied by religious meetings which he held in both the German and the English languages. Through his agency, the Church of England was induced to make provision for its people in Philadelphia and the neighborhood. Baptizing a number of Keithians by immersion in the Delaware, he is closely connected with the early history of the Baptists of Pennsylvania. But he was unable to identify himself as a member with either of these bodies, upon the professed ground of his adherence to Lutheran principles. Returning to Germany, in 1699, after but five years' residence in America, he was diligent as a teacher and writer, chiefly in philology, until his death in Hanover in 1749.

The new light in which Mr. Sachse's book places Daniel Falkner deserves particular acknowledgment. Falkner was an alumnus of the University of Erfurt, and an intimate friend of A. H. Francke. Supplanting Pastorius in 1700 as the land-agent of the Frankfort Company and of William Penn in Germantown and Manatawny, and as bailiff of Germantown, he was involved in a controversy with the former, from which his memory has rested under a cloud. Mr. Sachse vindicates it upon the basis of hitherto unknown documents and shows that Daniel, and not Justus, Falkner was the first regular German pastor, at Falkner's Swamp, Montgomery Co., Pa. Daniel Falkner was subsequently the founder of the Lutheran Church in New Jersey.

Justus Falkner, the younger brother of Daniel, who came over from

Germany with the latter, on his second trip, is a still more interesting character. The first minister ordained in Pennsylvania (the rite was that of the Swedish Church, and the place was the now venerable Gloria Dei Church, in 1703), his gifts as a hymn-writer, and his long pastorate in New York, have hitherto attracted more attention to him than to his brother.

The author supports his positions with an extraordinary amount of evidence, which the application of photography to engraving has rendered accessible. The material is grouped into two sections, the first dealing with the history of the colony, and the second with the biography of some of its members. Philadelphians will be interested in the care Mr. Sachse has taken to identify the localities connected with this romantic episode in the early history of their city, and to trace every point of its connection with local history. The author does not write from the standpoint of the pure antiquarian, but of one who knows how to prize present surroundings because of their historical associations. The book is gracefully written, with the glow of feeling that may be expected wherever the investigator takes a deep interest in his subject. Our only criticism is that a somewhat different grouping of the material would add greatly to the popularity of the book; but this is a matter of minor importance.

H. E. JACOBS.

*The Province of Quebec and the Early American Revolution.* By VICTOR COFFIN, Ph. D., Assistant Professor of European History in the University of Wisconsin. [Bulletin of the University of Wisconsin—History Series, I. 3.] (Madison: Published by the University. 1896. Pp. xvii, 275-562.)

THE imperial act of Great Britain, known as the Quebec Act of 1774, has always commanded the attention of the historical student. Dr. Coffin has given us a monograph of some length examining its origin, cause and influences. His work is one of labor and research and he sustains his views by authorities drawn from the Canadian archives at Ottawa.

After the conquest of Canada it became necessary to establish some form of government to preserve order. The articles of final capitulation were signed on the 8th of September, 1760. It is at this date that Dr. Coffin commences his history.

The first act of the British government was the royal proclamation of the 7th of October of this year, establishing the limits of Canada in connection with those of the governments of East and West Florida and Grenada. This topographical description was given in so clumsy a manner as to be unintelligible; it must suffice to say that it excluded the greater part of the present province of Ontario. In the same bungling spirit, it was declared that in these several colonies respectively, so soon as their state and circumstances would admit, general assemblies . . . in such manner and form . . . as in the colonies and provinces of America, would be summoned.